1: Coon E-5 (1926-1927) 1931 MX3 Rif MX3

183 between us." If there are two groups of people "making *'ahd*" together, as many of each group as there is room for face each other across the grave. When these have made *'ahd* others fill their places, until all have taken part. An *'ahd* cannot be broken without retribution falling afterwards in some unforeseen way. The following list covers some of the situations which call for the making of *'ahd*.

1. Two men wish to make a covenant not to harm one another.
2. A man fears that a friend will deceive him with his wife, and asks the friend to make *'ahd* with him. This is done at times by men about to start on journeys.
3. One man hires another to commit murder; the two may confirm the agreement by making *'ahd*.
4. A man makes *'ahd* with his wife so that they will have confidence in each other.
5. Adulteresses make *'ahd* together to insure mutual secrecy.
6. *Bones* which have been allied in *liff* and which begin to mistrust each other make *'ahd* as groups. This involves breaking bread at the tomb and exchanging the pieces.
7. *Fifths* allied in *liff* make *'ahd* to continue that condition, under the agreement that the first *bone* to break it will be punished by the destruction of its property and by exile. This punishment, of course, implies the consent of the tribal council. In making this type of *'ahd* the councillors of the two *fifths* meet in a saint's tomb, and not only break and exchange bread but also sacrifice a bull.

Besides the serious *'ahd*-making of grown-ups, children build toy graves of pebbles or small stones and play at making *'ahd* over them.

THE EVIL EYE

154 The evil eye is thought to exert its baleful influence mainly against vegetable gardens and women and children. An old soot-blackened pot, a mule's skull, or a black cloth is put up on a pole in the garden, and acts as a prophylactic. In red-pepper patches goat droppings are tied up when the peppers are in flower.

Pairs of goat horns are tied on pomegranate trees to keep the flowers from falling when a person with the evil eye looks at them.

To keep the evil eye from harming a child, a boar's tooth may be hung about its neck on a string. Women protect themselves by tying cowrie-shells into their belts.

INTERPRETATION OF DREAMS

● 781 In the Rif it is thought that dreams dreamed in the summer will come true, while those dreamed in winter will not, since the world is turned around at that time. Dreams of an ominous nature are mostly symbolical. The following are a few examples:

1. If you dream that you see a man naked, poverty will befall him. If you dream that you yourself are naked, no harm will result.
2. If you dream that you see a wedding company disporting themselves in the house of one of your relatives, then one of your relatives, not necessarily the same one, will soon die.
3. If you dream that you or someone else falls into a stream or a stream-bed, the government will shortly make trouble for you.

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4. When you dream that you mount a horse, or that someone else mounts, whoever mounted it will soon die. 787

5. When you dream that a snake bites you, you will fall ill.

6. When you dream that you talk with a man who has previously died, and that man asks you for some possession of yours, and you give it to him, then your son or brother will die.

7. If you dream that a procession of dogs, walking in single file, marches out of the door of your house, then a member of your house will die.

It is explained by those relating this superstition that nakedness is equivalent to poverty, weddings and horses are synonymous with death, snakes with illness, dogs with mourners, streams with the government, and that to have something taken from you is to have your son or brother taken.

821 for an hour or two; whilst one who has been struck by the sun may cure
789 himself by exposing his head to the light of the moon (Fez). The sun may be dangerous. You should avoid sleeping in the [120] sun, especially with the sun in your face, lest it should strike your head. You should never point at the sun.

821 I also found the custom of throwing a tooth towards the sun among the Shlöh of Glawi and Aglu—Rifians from the Ait Waryager and Temsaman said that they had never heard of anything of the kind among their own people.

821 [121] The ninety-first chapter of the Koran, called suratu s-sams,
789 "the Chapter of the Sun", which begins with a conjuration by the sun and its noonday brightness, is frequently used in magic rites. In Morocco it is recited by scribes when acting as doctors, and by persons approaching a strange village for the purpose of keeping off the dogs; in the latter case every word ending with aha is followed by a repetition of the same sound (Tangier, etc.). Among the Ait Waryager a band of dissatisfied scribes, who have in vain asked a wealthy man to give them a feast, take revenge on him by writing the said surah on a piece of olive wood, and knocking the latter into the road along which his animals walk, as this is supposed to cause many deaths among the animals.

821 [123] An eclipse of the sun (kusuf) is supposed to indicate that the
789 Sultan is (Andjra) or will become (Fez) ill or has died (Ait Sadden, Ait Warain), or that some great saint has died (Fez, Hiaina, Temsaman), or that there will be dearth in the country (Fez), or generally that some evil will befall the world (Igliwa, Ait Waryager). These beliefs are founded on pre-islamic superstitions, which also probably prevailed among the Berbers, as they with certainty did among the Arabs.

821 [124] The moon (Arab. qamar, qmar, or gamra; Berb. aiyur
789 [Igliwa], ayur [Ait Sadden], yur [Ait Warain], daziri [Ait Waryager], taziri [Temsaman]) receives more attention than the sun. In all parts of Morocco some rite is performed at the first sight of the new moon (Arab. s-shar, or l-hilal; Berb. yur [Temsaman]). In Andjra the person who sees it takes some grass from the ground and throws it towards the moon, saying, Siyibna 'alik l-hadura ma t wurrina la sarr wa la drura, "We threw at you green stuff, don't show us either or harm". He then makes fat ha, reciting perhaps a few passages

776 Sitan is everywhere, except in mosques. He may assume all sorts of shapes, hence he has gained the epithet abribas, or "vari-coloured". But at the same time a few definite bodily characteristics are given to him. He has seven hairs on his chin, and is blind in the right eye. It was put out by Siyidna Idris, the prophet, who was a tailor. Sitan once came to him with an egg in his hand and told him that God had shaped the world like an egg. Siyidna Idris was enraged by this blasphemous talk and answered, "No, God made the world like the eye of this needle, look here". When Sitan looked at the needle the prophet thrust it into his eye. An old scribe told me that Sitan has a penis on the inner side of his right thigh and a vulva on the inner side of his left; to produce offspring he needs therefore only to close his thighs, and this he does all day long, which explains why there are so many sayatin in the world. But from other scribes I hear that Sitan has a wife by name Sitanah (s-Sitana, s-Seitana) or Sa dana.

Sitan is the great tempter. He induces people to refrain from praying, from reciting the Koran, from fasting in Ramadan, from giving alms, and from fulfilling other duties prescribed by God. He makes men and women indulge in lustfulness, tempts brothers to have illicit intercourse with their sisters, causes quarrels between husbands and wives, incites men to fight and curse and kill each other. He finds pleasure in seeing people do what is hateful to God. He rejoices when a man dies unmarried, and weeps when a young man takes to himself a wife. If anybody pollutes a mosque or uses unclean liquid for his ablutions, or treats the Koran disrespectfully, he may be sure to gain Iblis' favour. Sitan is anxious to enter into the bodies of men through their [408] mouth or nostrils or ears or eyes, to induce them to do wrong. If a person behaves badly it is said that he has Sitan in him, fih s-sitan, or that he is himself Sitan; and bad people are called sayatin. They are even worse than Sitan: — S-sitan men j-jenn ula s-sitan men bnadem, or, L-wuswas ("the tempter") men l-jenn wala men bnadem.

776 Sitan makes himself unpleasant to men in many ways. He inflames
787 them with anger and inspires them with fear. He deceives them with false dreams. If a person omits saying his evening prayer his dreams will not be trustworthy, because they are sent by Sitan (Fez). In the first ploughing season dreams are not to be trusted (Shiadma, Andjra, Ait Waryager, Ait Nder), because Sitan turns them topsy-turvy as the plough turns the earth (Tangier).

754 profit; a funeral is welcome to the scribes, it is called their wedding (Ait Waryager). For the same purpose they knock the bier which is kept in the mosque, telling it to get up to work: —Qum t hdem 'ala rasak; and they believe that somebody will die within three days (Andjra). Among the Ait Waryager they beat the bier three times at night, saying, Kar athadmed ya rmahmer, "Get up to work, O bier". And when they want a feast they take the empty palmetto or esparto mat (dasfirt) on which they keep their food when [579] they have a meal and give it a good beating, so that it shall help them to what they want (Ait Waryager). It is also shor when a person for wicked and selfish purposes tries to stop or prevent rain, when needed by the community, by ploughing with two cats "yoked" to a toy-plough.

787 [580] If a person accidentally bites his tongue while eating, he will eat meat (Andjra, Ait Waryager). If a man spills food (Andjra), or gets a piece of a straw or some other trifle (Ait Waryager), into his beard, he will have a guest.

832 [581] At Fez I heard of the following methods by which a man may strengthen his sexual power. He puts some chick-peas (hammos) into water and, when they have got soft and swollen, drinks the water; this, I was told, makes him so strong that he in one night might even deflower seventy-two virgin cows. Or he eats on three successive mornings before breakfast shelled almonds pounded with cinnamon and m mixed with honey, which is said to produce a lasting effect. Elsewhere also chick-peas (Tangier, where they are called hommes) and almonds (ibid., Ait Waryager) are used for the same purpose; and so are earth-nuts (biyanat or kaukau; Tangier Fez) and beans (Ait Waryager). The efficacy attributed to them is of course due to their suggestive shape.

585 832 At weddings there are many homœopathic rites intended to ensure or facilitate the consummation of the marriage, which is not surprising considering the frequency of enchantments wrought for the contrary purpose. Among the Ait Waryager, before the arrival of the bride, it is the custom for the bridegroom's mother to place in the yard a mug (daqdeht) upside down with a so-called didli (an ornament consisting of dollar and half-dollar pieces threaded on a string of horsehair and worn by women round the forehead) and an egg on the top of it, and for the bridegroom to break both the mug and the egg with a kick, as I was told, "to destroy the evil", which undoubtedly meant any

585 possible impediment to the consummation of the marriage; it is
32 significant that the bride puts on the didli on the morning after her first intercourse withher husband.

●787 [586] The Ait Waryager believe that if a person gets a sty some
755 woman of his family is soon going to bear a child; and in order to cure it he at night puts some sticks together in the shape of a robber's hut, burns the sticks, and lets the smoke go into his eyes, presumably to rob the affected eye of its sty.

787 An unborn child may also be subject to other homœopathic in-
843 fluences besides such as affect its sex. If a woman looks at a gazelle her future child will have eyes as big and beautiful as those of that animal (Ait Warain). At Tangier pregnant women eat quince-apples (sfarjel) or olives in order that the child shall be good-looking. In Morocco, as elsewhere, is found the belief that if a pregnant woman [587] (Hiaina), or one whose pregnancy has just become apparent (Ait Waryager), sees and desires to eat a certain piece of food but is not allowed to do so, the child will have a birthmark resembling that particular kind of food; or if a pregnant woman sees some food and nothing of it is given to her to eat, and she afterwards scratches herself, the child will have a similar birth-mark on the corresponding part of its body (Ait Sadden).

787 [590] Some tribes on the Mediterranean coast maintain that if the
777 sardines are plentiful the year will be good (Andjra, Ait Waryager).

777 [593] Rezq (razq, rezq) means all sorts of good things contributing
356 to the maintenance and comfort of life. On the other hand, if a per-
[312] son cuts off the water supply for his neighbour he thereby shuts the door of his own rezq (Fez).

You may also sweep away your rezq. This will happen if you sweep the floor of your house or tent at night or after sunset (Fez, Hiaina, Dukkala, Tangier, Andjra, Tsul, Ait Waryager), or even after 'asar (At Ubahti); and the Rifians of Temsaman consider it necessary that the house should be already swept before the first cry for midday prayers, about twenty minutes after noon.

[595] Similar effects are ascribed to the broom (Arab. settaba; Berb. tasttabt [Ait Warain], tastta [Temsaman], disagwust [Ait Waryager]) even when it is not engaged in its normal function of sweeping. It is said that if a person is struck with a broom God will sweep him away from the earth (Andjra), or that he or some member of his family or some of his animals will become ill or die (Ait Waryager).

777 Considering how dangerous a broom may be, it is not surprising
356 to hear that a person who finds one on the road does not care to pick it up (Ait Waryager).

787 [596] Slippers are associated with beliefs referring to locomotion.
291 If a man on taking off his slippers accidentally leaves one over the
789 other, it means that he is going to travel (Hiaina, Tangier, Ait Waryager, Temsaman, Aglu); if a woman does so, her husband believes that she is thinking of going to somebody else (Aglu). On the other hand, a slipper whichis turned upside down is a bar to locomotion. If a person wants to prevent other people from entering his house or coming to the place where he happens to be—so [597] as not to have to share his meal with a stranger or for some other reason—he turns one of his slippers (Tangier) or the left one (Amzmiz, Igliwa) upside down, or puts it in such a position inside the entrance (Hiaina, Fez [the left slipper]). So also a person prevents the return of an unwelcome visitor who has just left his house by putting one of his slippers or both upside down at the door (Hiaina, Tangier, Ait Waryager, Temsaman).

291 An intimate relation is considered to exist between a person and
576 his slippers; to sit on somebody's slippers is the same as to sit on his face (Tangier, Ait Waryager) or "his heart" (Aglu), and to spit on them the same as to spit in his face (Tangier, Ait Waryager).

231 [598] If a domestic animal has a tendency to run away, its owner cures it by putting into its ear some ear-wax from another animal of the same species (Ait Waryager).

[599] In the same district the mistress of the house also puts the pup on the handmill on a Sunday morning before sunrise and moves it round three times, saying, Tahhant ak nhar l-had, ma t halli kra' ed had, "I ground you on a Sunday, don't allow the foot of anybody [to enter the house]". Among the Ait Waryager she places the dog by the side of the handmill on a Sunday and turns the handle round three times, at the same time giving a name to the dog. She then makes it eat dry rabbit's dung and the pounded root of a blackberry bush mixed with water—the rabbit's dung in order that it shall become a good hunter and the root that it shall become dangerous to strangers, as are the thorns of the blackberry bush to anybody touching it. In either case it was said that the object of turning round the handmill was to make the dog a good watch-dog, the harsh noise of the mill producing in it a tendency to snarl. If a jackal attacks a

231 sheep, the shepherd takes his knife and puts it between his teeth; then the jackal will be no more able to bite the sheep than he himself is able to bite the knife (Andjra).

871 [600] Some schoolboy customs may also be mentioned in this connection. In order to learn their lessons more easily or to remember
[261] what they have learned the boys eat before breakfast potter's earth
[272] (sansal), which is supposed to produce these effects because they are in the habit of rubbing their writing-boards with it, after washing them, to make them white and clean (Tangier, Ait Waryager); or they drink the water with which they have washed the writing-boards, or knock the latter against their foreheads (Fez). The schoolboys sometimes steal the rope with which they are beaten by the fqi and throw it into a well, so as to cool the temper of the fqi as the water cools the rope (Ulad Bu'aziz); but if a boy steals the schoolmaster's whip he will become indocile (Ait Waryager). Schoolboys, however, are up to more [601] serious mischief. If the father or mother of a new-
871 born child refuses to pay the schoolmaster money to give them a
754 holiday, they take a cruel revenge. They dig a little grave at the door of the house or at the entrance of the yard and bury in it an egg which they have stolen from the mother, reciting over it a chapter of the Koran as at an ordinary funeral; and it is believed that when the mother walks over the "grave" her child will die and she will ever after have an effusion of blood from her genitals (Andjra). Or the boys go to the entrance of the yard, break there a pen, and make "the reversed fatha" over the pieces with a view to killing the child (Ait Waryager).

789 Children's games are also in various cases supposed to cause events
857 which bear a certain resemblance to them. Sometimes the event is a desirable one. If children are playing with flags "the flag of the Prophet will be erect" — alam n-nbi waqaf, —that is, the Muhammadans will be powerful (Andjra, Ait Waryager). If little boys playfully ride on bamboo canes l-hair maji, "the good is coming" (Andjra), or the year will be good (Ait Waryager); it is the shiny appearance of the cane that accounts for this. In other cases children invite disaster by their plays. If they throw stones at each other there will be fighting (Andjra, Ait Waryager).

787 [603] If an animal or fowl dies at once when its throat is cut the days of its owner are numbered, whereas if it rises on its legs he will

787 have a long life; this belief is particularly prevalent in connection with the sacrifice at the Great Feast, but it also applies to the slaughter of animals on other occasions (Shawia, Tangier, Andjra, Ait Waryager). So also, if you throw something on the ground and it falls in an upright position you will have a long life—your "luck remained standing"; and the same is the case if a match continues to burn after you have thrown it away (Tangier). If you throw down a stone which you find on the road you will become ill; the idea is evidently that you will have to lie down like the stone (Ait Waryager).

789 753 [604] In other cases the spoken word is supposed to produce a magical effect by communicating an evil from which the speaker suffers to the person spoken to. It is a general belief that if a sick person speaks to another about his illness the other one will become ill, unless special precautions are taken. Before he speaks of it he should say, Smah li ma skit 'alik, leh la iwurrik bas, "Pardon me, I did not complain to you, may God let you have no evil"; and if no such apology is made the person spoken to says or whispers, Basak f. rasak ma t ski si 'aliya, "May your evil be on your head, do not complain to me" (Andjra, Tangier). Or if a person complains of being ill in another person's presence, the latter says, Ski 'ala t-treq, dzidek l-hareq, "Complain to the road, may it increase for you the pain"; or Jnun l-marsa temma yersa, "[Complain to] the jnun of the harbour, there it (that is, the illness) will remain" (Fez); or, "Complain to the stones, may God increase it (that is, the illness) for you" (Ait Waryager).

[606] If a sick person sells his clothes his illness will be transferred to the person who buys and wears them, but if he gives them away in charity the recipient will not get his illness, although he himself will get rid of it (Andjra, Ait Waryager).

789 [607] The death to which a person is exposed may, as it were, be transferred to an animal by slaughtering it. The killing of a fowl on the birth of a child is expressly said to safeguard its life by removing its bas, and the sacrifice of a sheep or a goat in connection with the naming of the child serves a similar purpose.

[608] So also the accidental death of an animal is supposed to a save its owner or his family from misfortune (Dukkala, Andjra, Tangier, Ait Waryager, Aglu).

787
789 A scribe from the Ait Waryager, however, assured me that to break a stick is an evil omen for its owner; and to break something behind the back of an unwelcome person when he leaves is a method of preventing his return, which will be as impossible as the restoration of the broken object (Tangier).

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CHAPTER XII

VARIOUS MAGICAL INFLUENCES AND OMENS—DREAMS

789 In the last chapter we noticed many instances of the belief that
787 qualities, acts, and events have a mysterious power of producing more
777 or less similar effects. In other cases of magic causation the effect is more indefinite or more unlike its cause. Yet even then we very frequently find the law of association of ideas by similarity operating in combining agreeable qualities or events with agreeable, and disagreeable qualities or events with disagreeable, consequences. And there is a parallel combination in the case of omens, which are often hardly distinguishable from magical influences.

777 [7] If a man meets an old woman on his way he should say, "In the name of God the merciful the compassionate"; and if he meets her in the morning when he sets out on a journey he should not proceed on that day but turn back (Ait Waryager). It is also unlucky to meet a widow or a barren woman in the morning (Igliwa), and so it is to meet a widow in the evening as well (Ait Waryager).

585 [8] It is bad fal to meet a bridal procession on the road (Shawia,
787 Andjra, Ait Waryager). In Andjra it is believed that if two bridal processions meet, one of the brides will die, being affected by the other one's bas; and among the Ait Waryager it is the custom for the women of both parties to throw stones at each other to drive away the evil. At Tangier I was told that it is bad fal if two 'ammariyat (more often called a'mamer), or bridal boxes, meet, or if anybody meets one in the morning, because the 'ammariya means a bier. But this explanation cannot apply to the tribes mentioned above, among whom a woman's bier is not made to resemble an 'ammariya or, as in the Shawia and among the Ait Waryager, 'ammariyat are not used at weddings.

585 [9] But although a bride is looked upon with some suspicion and
581 a wedding is not without its dangers, benign magic virtue is on the other hand ascribed both to bride and bridegroom, and the wedding is a blessed occasion from which those who take part in it and even

625 [27] Among the Ait Waryager a fox is styled si Ali, as though it were a scribe, other persons of that name being called 'Allus. They say that the fox was once a scribe, which is indicated by its Arabic name t a'leb—a confusion between t a'leb and taleb.

777 [30] There are auspicious words as well as inauspicious ones. It is
787 a good omen for a person who sets out on a journey in the morning to
192 hear the words mbarak, "blessed", or mes'ud, "lucky"; and if persons who are intent on robbery at night hear either of these words, which are also used as names for people, cried out, they are encouraged by it to carry out their evil intentions (Dukkala). The Ait Waryager regard it as good fal for one who starts on a journey in the morning to hear the names 'Absram ('Abdsslam) or Moh (Muhammed), but as bad fal to hear 'Esa or Musa. In other cases omens are drawn from words or statements which are by themselves neither lucky nor unlucky, but may become good or bad fal in accordance with the circumstances in which they are heard. If a person is speaking of something which he intends to do, and a stranger is at the same moment heard saying something which might be applied to the object of the conversation, then that which is said is regarded as fal. For example, if he says that he is going to travel or to marry, and somebody is heard saying "No", he should refrain from doing it (Tangier, Andjra, Ait Waryager).

777 [32] If a person starts on a journey or goes to the market and finds that he has left something behind or is called back, he should not turn back, or if he does he should not make another start on that day (Shawia, Ulad Bu'aziz, Andjra, Ait Waryager) or he should eat a little flour before he sets out afresh (At Ubahti); otherwise he will have some misfortune. Hence if some one at home notices the thing left behind he should not ask the other one to return, but call out to make him stop and then take the thing to him.

To do something which is contrary to custom, and therefore improper, is followed by misfortune and, as we have noticed above, is often associated with the activity of [33] jnun or the devil. It is bad fal to light a candle or a lamp in the daytime (Andjra, Ait Waryager).

[292] It is likewise bad to wear a garment with the inside out—such a
[784] thing is only done by Jews. Of him who does it people say that "his religion is reversed" (Ait Waryager).

It is bad to walk with one slipper only (Igliwa); it is said that he who does so is like the devil, who has only one foot (Andjra), or like a one-eyed person (Ait Waryager).

777 It is bad fal to eat or drink standing, to drink water from one hand
[264] only instead of drinking from both hands united (Andjra, Hiaina), and to drink with the mouth [34] in the water like an animal (Hiaina, Andjra, Ait Waryager); if you drink in the latter manner the water will go out through your anus.

[787] If a person walks with his hands joined together behind his back, his father or grandfather or some other relative of his will die (Ait Waryager).

777 The house will also be deserted by the angels (Tangier). It is
784 forbidden to whistle in a mosque or on a threshing-floor, and bad fal to do it on the road (Hiaina, Andjra, Ait Waryager). But it is the
533 custom for the shepherd to whistle; he thereby drives away evil influences from the animals (Hiaina, Ait Waryager). From a passage in the Koran it is understood that whistling was in the days of ignorance one of the idolatrous rites in the Meccan temple, and it is therefore generally held to be unlawful for pious Moslems.

787 [35] The twitches of muscles and itchings are interpreted as omens,
827 which are in most cases considered good or bad according as they occur on the right or the left side of the body. Twitching of your right eyelid indicates that some absent member of your family will come back or that some other pleasant event is in store for you, but a twitch of your left eye means that a member of your family will die or that you will have some other sorrow (Hiaina, Tangier, Aglu, Igliwa, Ait Waryager).

According to a scribe from the Ait Waryager, itching of the right palm, the right side of the face, or the right eyebrow indicates happiness, but itching of the left palm, the left side of the face, or the left eyebrow indicates sorrow.

[36] If the sole of one of your feet (Hiaina, Igliwa, Ait Waryager) or of your right foot (Dukkala, Shawia, Aglu) itches you will travel.

Some people also believe that you will travel if you feel itching between the toes (Ait Waryager).

777 [40] There are magical influences of many kinds in the various days of the week. I have previously spoken of beliefs relating to Friday, the holy day of the Muhammadan world, as also of the abstinence from work on Sundays observed by the women in some Berber tribes. Sunday is generally considered the most favourable day for the beginning of the autumn ploughing, and in some places even

777 the only lucky day for it, being the first day of the week. In several tribes the reaping also begins on that day, and in some tribes the threshing. In fact, it is a good day for the beginning of any enterprise (Tangier). It is a favourite day for the [41] fetching of the bride to her new home (Tangier, Andjra, Igliwa, Ait Tameldu, Aglu), matrimonial intercourse being very auspicious on the night between Sunday and Monday (Tangier, Ait Waryager, Igliwa, Aglu); it is said that a boy conceived on that night, or on the eve of Friday, will become a mujahed (Hiaina).

Monday is also in some tribes considered a favourable day for the commencement of the autumn ploughing, reaping, and threshing. The Ait Waryager maintain that it is a good day for the beginning of any kind of work. Both among them and the Ait Sadden it is one of the two most suitable days for the fetching of the bride.

[42] Tuesday is in Andjra, like Friday, one of the days chosen for the commencement of the sowing of maize and durra. Among the Ait Waryager it is a good day for visiting saint-shrines.

[43] The Ait Waryager consider Wednesday, like Monday, to be a good day for beginning work of any description.

[44] Thursday is in some tribes held to be a favourable day for the commencement of the autumn ploughing, the reaping, and the threshing; the At Ubahti consider it even a better day than Sunday for the beginning of the ploughing. It is a very suitable day for the fetching of the bride (Tangier, Andjra, Ait Waryager, Ait Sadden, Igliwa, Ait Tameldu), the eve of Friday being an excellent time for [45] matrimonial intercourse (Fez, Hiaina, Tangier, Ait Waryager, Igliwa).

It is a good day for blood-letting (Fez, Tangier, Igliwa) and shaving (Ait Waryager).

[46] On the whole, Saturday, like Tuesday, is an evil day. It is held unfortunate to be born on a Saturday (Fez, Tangier, and elsewhere), though some people are of the very opposite opinion (Ait Waryager).

787 Sometimes a disagreeable dream is looked upon as a punishment. A person who has neglected his prayers is liable to dream that he is bitten or persecuted by a snake (Tangier, Andjra, Ait Waryager).

[47] If you dream of bees you should offer food to the scribes in the mosque, the bees representing the Koran (Ait Waryager).

If you dream of a dog somebody is speaking badly about you, barking as it were (Ait Waryager).

787 [48] Again, if you mention to anybody a good dream you have had it will lose its efficacy (Hiaina, Ait Waryager).

Sometimes you must yourself do something to make your dream effective. If you dream of having connection with a woman of whom you are fond and then turn your cloak—a Moor generally sleeps in his cloak—she will also dream of you and the love will be mutual (Ait Waryager).

[49] If you dream that one of your teeth falls out, some relative of yours will die (Andjra)—a child or unmarried young person if it is a foretooth and a grown-up person if it is a molar (Tangier); or in the former case a relative will die and in the latter an enemy (Ait Waryager).

To dream of eating fresh figs (Andjra, Ait Waryager, Ait Nder) or grapes (Hiaina, Andjra, Ait Nder) means rain, because they are juicy; or to dream of eating grapes means rain if they are black, and sunshine if they are white (Ait Waryager).

If you dream of eating seksu, you will have much corn (ibid.); or your children will have smallpox, professedly on account of the resemblance between seksu and smallpox (Hiaina); or there will be fighting with the firing of guns (Ait Waryager), probably because seksu makes one think of powder. If you dream that you eat, or that somebody gives to you, durra or bread made of it, you will have a lot of boils (ibid.).

[50] If you dream that you receive silver money you will have much barley, which has the colour of silver, and if you dream that you receive copper coins you will have much wheat, which has the colour of copper (Ait Nder); but according to other interpretations copper coins in a dream mean poverty (Hiaina, Andjra), and silver means wealth (Ait Waryager).

If you see a camel in your dream some [51] member of your family will die, the camel representing a bier (Tangier, Andjra, Ait Waryager, Igliwa).

If a person dreams of riding a black horse he will be put in prison (Dukkala), the black colour being bad fal in dreams as otherwise (Tangier, Ait Waryager, Dukkala [black grapes or figs]).

If you dream of eating meat you will speak badly about somebody on the next day, "eating" him as it were (Andjra); but I have also heard that although it is a bad foreboding to dream of eating raw meat, it is good fal to dream of eating meat which has been cooked (Ait Waryager).

787 [52] If you dream of being drowned while swimming, some evil will befall you (Tangier). Otherwise it is good fal to dream of water, because "there is safety in water" (Ulad Bu'aziz, Ait Nder, Ait Waryager).

To dream of fire is bad (ibid., Ait Waryager).

Some people say that he who dreams of a Christian will have to suffer from hunger (Ait Waryager).

[53] In many cases the interpretations of dreams do not follow the rule of homœopathic magic but are based on an association of ideas by contrast; in other words, the dream is supposed to foretell or cause an event which is more or less contrary to that which is dreamed of. That dreams so often go by contraries, in Morocco and elsewhere, is no doubt connected with the fact that night is the opposite of day.

Thus if you dream that you or somebody else dies or is dead, you or that person will have a long life (Shawia, Dukkala, Hiaina, Tangier, Andjra, Ait Waryager, Temsaman, Ait Nder, Igliwa). To dream of sorrow or weeping means happiness, and to dream of happiness or laughter means sorrow (Shawia, Tangier, Andjra, Ait Waryager, Ait Nder, Igliwa). To dream of a funeral is good fal (Tangier, Andjra, Ait Waryager), but to dream of a wedding is bad fal (Hiaina); somebody in the tent or house where the wedding is celebrated will die (Ulad Bu'aziz, Dukkala, Tangier, Ait Waryager, Temsaman, Ait Nder).

[54] To see a Jew in dream is according to some people a bad omen (Tangier), but according to others a good one because the Jew represents a saint (Hiaina, Ait Waryager); and if you dream that he gives you something, a saint will give it to you (Ait Nder). If you dream of eating sweetmeats, honey, or raisins you will quarrel with somebody (Ait Waryager), which is the opposite of "sweetness".

To dream of cats is bad fal, and so it is to dream of fowls (Ait Waryager).

The belief in a certain interpretation of a dream needs not be shaken by facts which are contrary to it. There are false dreams as well as true dreams. Sitan constantly deceives people with false dreams. If a person does not observe his religion, and particularly if he omits saying his evening prayer (Fez), his dreams are sent by the devil and therefore not to be trusted; whereas the dreams of the religious man who never neglects his prayers are true (Tangier,

●787 Andjra, Ait Waryager, Ait Nder, Aglu). In the /55/ first ploughing season, however, dreams are generally untrustworthy, because Sitan then turns them topsy-turvey as the plough turns the earth.

777 [58] Muharram, the first month of the Muhammadan year, is in
805 Morocco called s-shar de l-'asur (l-asor, l-'asur), "the month of the
796 'Asur", or simply l-'asur (l-'asor, l-'asur) or, among the Berbers, by some Berberised form of the same word. It has derived this name from the feast on the tenth day of the month. This day, called nhar (or yaum) 'asura ('asora, 'asura) or nhar l-'asur, is practically the Muhammadan New Year's day. Much less notice is taken of the first day of the month; but from a ritual point of view the first ten days sometimes form a period by itself. Townspeople call the first day ras l'am, whereas among country-folks this term is used for the first day of the solar year.

777 The month of the 'Asur is rich in magical qualities. According to
796 Sidi Halil the ninth and particularly the tenth day are blessed days, and on the latter many sacred or wonderful events are said to have taken place in the past. In Morocco baraka is also generally ascribed to those days. Magic, good or evil, is extensively practised on the 'asura [59] day and on the preceding night (lilt 'asura), which is said to favour the witches.

[73] I was told that among the Ait Waryager the farmers give on the 'asura day a tenth part of their sheep and goats to the scribes as zzka ra'sor, believing that there otherwise would be no baraka in their flocks.

[75] The Ait Waryager consider it very meritorious to hoe the ground on their fields or in their gardens on the 'asura day, even though it be only a little, but they do no other agricultural work on that day. The schools are generally, I believe, closed for three days.

777 [76] Among the Ait Temsaman no brooms must be made on the
784 'asura day. It is necessary to refrain from sleeping in the daytime on
796 that day (Tangier, Ait Warain); he who does not observe this rule will become ill or be sleepy throughout the year (Ait Waryager).

In Andjra and among the Ait Waryager there is a similar taboo of longer duration, lasting for the first ten days of the month; the latter maintain that a child conceived in that period would be deaf and dumb, and they consider it advisable to refrain from sexual intercourse even till the end of the month.

796 782 755 [122] The holiness of the victim is also utilised in other ways. Magic propensities are ascribed to its blood.

A very common custom is for persons who have chapped skin on the feet, or who want to prevent the skin from being chapped, to dip them into the blood fallen on the ground (Dukkala, Ait Mjild, Ait Nder, Ait Yusi, Ait Warain, At Ubahti, Ait Waryager, Temsaman).

The blood of the sacrificed animal is frequently used as a means of keeping off or expelling jnun. Among the Ait Waryager it is drunk by persons who are troubled with such spirits; whilst, as a precaution against them, the corners of the walls of the room inhabited by the owner of the sacrificed animal are sprinkled with its blood.

796 782 [123] The gall-bladder of the sacrificed animal is commonly hung up inside the house or tent, often over the fire-place; there is much baraka in it.

Among the Ait Waryager the person who removes the gall-bladder from the slaughtered animal throws it into the yard (azqaq), where the animals are kept, after first spitting on it.

[124] The right shoulder-blade is often preserved at least till the following Great Feast, being sometimes hung up in the tent or house, and sometimes buried among the corn which is kept there (Ait Yusi, Ait Warain, Ait Waryager); but there are people who thus preserve it only in case it has been found to contain a good omen.

[125] Among the Ait Waryager slices cut from the horns are thrown into the fire when a snake is seen inside the house, the smoke being supposed to drive it away.

[126] In various Berber tribes (Ait Nder, Ait Warain, At Ubahti, Ait Waryager) the barley which is found in the stomach of the sacrificed sheep is dried and afterwards sown in a special place in the field. The grain of the crop resulting from it is called "the barley of the Prophet" and regarded as holy. It is either sown separately or together with other seed, or, if there is much of it, partly used for food.

787 [128] Very commonly fortune is read in the right shoulder-blade of the sacrificed sheep (Fez, Tangier, Dukkala, Hiaina, Ait Warain, Ait Yusi, Ait Nder, At Ubahti, Ait Waryager, Amanuz, Aglu, Demnat, Igliwa, and other Shloh of the Great Atlas).

The shoulder-blade is supposed to tell whether the year will be good or bad, whether there will be much rain or drought, whether the food will be cheap or dear, whether the Sultan will be strong or

787 powerless, whether the Christians will trouble the country or leave it in peace, and whether the people will keep in good health or there will be many deaths. As to the manner in which this kind of divination is practised, none of the many Arab and Berber scribes whom I have asked about it has been able to tell anything beyond the general statement that it is done much in the same way as is the fortune-reading in the blood. But I presume that it must be more complicated, as [791] there are only special persons, called kett afa (sing. kett af, from kt ef, "shoulder"), who are versed in it.

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RITES AND BELIEFS CONNECTED WITH CERTAIN DATES OF THE SOLAR YEAR

796 While the Muhammadan year is a lunar year, the Moors are also 805 familiar with the Julian calendar, especially in country places, where the principal occupations of the people are regulated by the seasons. They call the months by their Latin names, more or less modified. January is called yennayer or yennair (Fez), nnair (Ait Sadden, Igliwa), inneir (Aglu); February, yebrayer (Fez), hobrair (Ait Sadden), kobrair (Ait Warain), brair (Igliwa); March, mars (Fez), mars (Ait Sadden, Igliwa); April, yebril (Fez), ibril (Ait Sadden), ibril (Igliwa); May, miyyu (Fez), maiyu (ibid., Ait Sadden), maiyu (Igliwa); June, yunyuh (Fez), yunyuh (Ait Sadden), nunyuh (Igliwa); July, yulyuz (Fez), yulyuz (Ait Sadden), lulyuz (Igliwa); August, gust (Fez), gust (Ait Sadden, Igliwa); September, sut anbir (Fez), sutenbir (Ait Sadden), sutanbir (Igliwa); October, kt ubar (Fez), htobar (Ait Sadden), ktobar (Ait Warain), ktubr (Igliwa); November, nouwanbir (Fez), nuwenbir (Ait Sadden), nuwanbir (Igliwa); December, dujanbir (Fez), dujenbir (Ait Sadden), dujanbir (Igliwa).

The solar year is divided into twenty-eight manazil (sing. menzla), each containing thirteen days, with the exception of the jebha (18th-31st July), which contains fourteen. [160] The first menzla is n-natah (in the written language of the scribes n-natah), from 23rd March to 4th April. The following ones are l-butain (5th-17th April); t uriya (t-turiya), 18th-30th April; d-dabaran, 1st-13th May; l-haq'a, 14th-26th May; l-han'a, 27th May-8th June; d-dira', 9th-21st June; n-net ra (n-natirah), 22nd June-4th July; tarfah, 5th-17th July;

796 In many parts of Morocco certain eating ceremonies take place on Midsummer day.

[193] The Ait Waryager make imsihan (the Arabic siyoha) by boiling wheat which has been soaked over night, and adding to it salt, as also butter if they have any.

796 [206] The forty days between 12th July and 20th August inclusive
787 (Old Style) form the period of s-smaim, or "the great heat". It is a
821 time of omens. Thunder in the smaim is supposed to indicate sickness or death among men or domestic animals (Fez, Hiaina, Tsul, Andjra, Bni 'Aros, Ait Waryager).

In Andjra continual east wind in the smaim is taken for a sign of much rain in the earlier ploughing season, whilst the Ait Waryager expect a wet ploughing season if there is much west wind in the smaim.

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RITES AND BELIEFS CONNECTED WITH AGRICULTURE

241 The first ploughing season nominally commences on 17th October (Old Style), but the ploughing may begin earlier or later depending on the autumn rains, which must first soak the ground. It is called in Arabic hart l-bekri, l-hart de l-bekri, or simply l-bekri; and in Berber dayarza damanzuit (Ait Waryager), tayaza tamanzust (Temsaman), taharratt umenzu (Ait Nder), amenzu (Ait Yusi), amenzui (Amanuz). During this season wheat,(1) barley (2), beans (3),

1. In Arabic gemah or gmah, and, in Northern Morocco, by preference zra', a word which farther south denotes both wheat and barley; in Berber irden (Shloh), erden (Ait Yusi), erden (Ait Waryager). On the wide extension of this Berber term see Laoust, op. cit. p. 265 sq.

2. In Arabic s'er; in Berber timzin (Shloh), tumzin (Amanuz), timzin (Ait Yusi), a term which is very widely used in North Africa (Laoust, op. cit. p. 264). I have not, however, found it in the dialects of the Rif, where the word for barley is imendi.

825 [262] The wild-boar, as well as the domestic pig, is an unclean animal and must not be used for food; swine's flesh is strictly forbidden to Moslems in four different places in the [313] Koran.

[317] It is generally believed that the hyena possesses the power of fascinating people with a view to devouring them, a belief which is also found in the East and is spoken of by Pliny as existing in classical antiquity. If a hyena makes water on a person (Casablanca, Ulad Bu'aziz, Igliwa, Aglu) or wets its tail and then sprinkles him with the urine (Ait Sadden, Ait Warain), or when seeking him makes a noise (Ait Waryager), he becomes enchanted or loses his senses and follows the animal to its den, where it eats him.

[755] [842] [319] The jackal contains much medicinal and magic virtue.

[320] Childless men and women who are desirous of offspring burn the dried intestines of a jackal and fumigate themselves with the smoke, letting it pass underneath their clothes (Ait Waryager).

Among the Ait Waryager a person who is going out to steal puts the ear of a jackal in his bag in order to keep the dogs from barking; they will scent the smell of the jackal, of which they are much afraid.

[787] [321] To meet a jackal when you start on a journey is by some people said to be a good omen (Hiaina, Ait Waryager), but by others a bad one (Andjra, Aglu).

755 The fox contains 366 medicines.

825 [322] In other tribes the powder made of a charred fox, mixed with honey, or with honey, butter, and spices, is taken in the morning before breakfast as a cure for an affection of the heart (Ait Waryager) or for Iberd (Ait Nder). Men who have been made impotent by witchcraft burn the penis of a fox and fumigate their own with the smoke.

[754] The gall of a fox is used by women for practising witchcraft, for example, with a view to inducing a man to divorce a rival wife.

[787] [323] Among the Ait Waryager the barking of a fox is supposed to indicate that the wind will be westerly, in Andjra and the Garb that it will be easterly. Charms are written on the skin of a fox.

The weasel is used as a medicine for horses and mules and, less often, for men. It is dried and burned, and the sick animal (Ulad Bu'aziz, Hiaina, Ait Nder, Ait Waryager) or person (Temsaman) is made to inhale the smoke.

[324] The blood of a hedgehog is smeared on the head of a boy suffering from ringworm (daqassar), so that it shall be covered with hair as the hedgehog is covered with bristles (Ait Waryager).

825 The roasted and pounded liver of a hedgehog, mixed with honey, is also given to schoolboys to eat in the morning on an empty stomach in order that they may remember their lessons (Ait Waryager).

[326] The hare is said to have been once an old woman, who was transformed into a hare because she acted as a panderess (Ait Sadden). It menstruates like a woman and is therefore an unclean animal which [262] should not be eaten; but this rule is not strictly observed. It is eaten both as food and for magical and medicinal purposes.

825 755 [327] Among the Ait Waryager, if a person suffers from night-blindness (butallis), the liver of a hare is roasted and cut into three pieces by the schoolmaster of the village, who then writes something from the Koran on them. The patient takes one of the pieces and goes with it in the evening after sunset to the dung-heap (dazubait) of the house, calls a dog, and eats the piece of the liver, giving little bits of it to the dog as well. On the two following evenings he does the same with the other pieces of the liver; and then he will get rid of his complaint.

[787] If you go anywhere in the morning and meet a hare it is a bad omen (Dukkala, Andjra, Ait Waryager, Igliwa), especially if the hare is asleep and wakes up and runs ahead of you (Hiaina).

[328] The bat is used as medicine for fever. It is dried and burned and the smoke is made to pass underneath the clothes of the patient (Ait Waryager).

825 [331] To shoot a raven may also be attended with evil consequences. I was told of two men among the Bni Msauwar who did so and whose guns burst, and similar things are said to happen among the Ait Waryager.

[787] [333] The Ait Waryager believe that if a person goes somewhere at any hour of the day, it is a bad omen to see one raven ahead of him but a good one to see two.

[334] The eye of an owl is used as a means of preventing a person from falling asleep.

Both eyes are also removed and put into water. I was told that one of them always sinks and the other one floats; but while some people sew up the eye which sinks in a small leather case and wear it as a charm to prevent sleepiness (Ait Nder), others eat the eye which floats for the same purpose (Ait Waryager).

825 [335] The Ait Waryager maintain that the hooting of an owl out-
787 side a house indicates that somebody in that or a neighbouring house will die, and they drive the bird away by throwing at it a sooty piece of a broken old earthenware pan or fire at it with a gun.

825 [337] A wild-dove once saved the life of the Prophet when he was persecuted by Christians, by telling them that he had gone one way although he had gone another, and for this reason the faithful were forbidden to kill any bird of its species.

[777] The Ait Waryager consider it unlucky if doves are living in a house,
825 because they want to make it empty. In the same tribe, if a person
755 suffers from fever, the dried dung of pigeons is burned, the smoke is made to pass underneath his clothes, and he inhales it as it comes through.

[751] [340] A person keeps his eyes in a good condition by [341] touching the inside of the eyelid with a raw and unbroken egg of a swallow or with a young bird newly hatched (Ait Waryager).

[342] A tortoise is never killed except for medicinal or magical purposes, and water tortoises, I believe, are not killed in any circumstances. People are afraid of them, as they are frequently supposed to be jnun; but when living in a spring or pond connected with a saint-shrine they are regarded as the servants of the saint and help to cure patients visiting the place.

Among the Ait Waryager the boiled flesh of a tortoise, prepared with salt, is eaten by sick people.

825 [343] A tortoise may have an evil effect on cows, sheep, and goats.
[231] Among the Ait Waryager, if the owner of a cow which has calved does not give the cowherd the usual meal of bread and salt butter, the latter takes revenge by throwing a tortoise at the cow, which in consequence will never again give birth to a calf.

[344] There is a general fear of killing a frog or toad. At Aglu a man killed one with a stone, and his arm became paralysed. Among the Igliwa a person who killed a frog had fever for a year, and elsewhere also fever is supposed to be the consequence of such an act (Ait Waryager, &c.).

[348] The Ulad Bu'aziz believe that a snake which appears at the place where people are pitching a tent may be mul le-mkan, "the master of the place". They ask it politely to go away, and if it does not do so they kill it; but if they dream of the snake in their sleep they

825 remove the tent on the following morning, because then they know that the snake is the master of the place and does not want them to remain there. The Shloh of Aglu call a snake found in their granary bab lmakan, the Rifians of the Ait Waryager bab umhan, both expressions being equivalent to the Arabic mul le-mkan.

[349] Among the Ait Waryager a snake which is seen on the rafters is driven away by shooting or by the burning of the horn of a goat, the smoke of which is supposed to put it to flight.

[781] [353] If you see a snake in the morning you will succeed in your business—Sabbah 'al l-haiya hajt u maqdiya (Hiaina; Tangier, Andjra, Ait Waryager, Temsaman, Ait Sadden, Ait Nder, Igliwa).

825 852 [354] There are families that, when a child is born, have to procure from some shereef belonging to the so-called surfa [355] t- Teida (among the Bni'Aros), of Mulai 'Abdsslam's family, a live scorpion, which then, enclosed in a piece of bamboo, is hung round the neck of the infant, because otherwise he would become ill or die; it is left on the child until he is able to walk and begins to speak, after which it is deposited at a shrine (Tangier). The Ait Waryager hang a live scorpion enclosed in a piece of bamboo round the neck of a sick child.

825 [752] [824] In other tribes also the scorpion is killed and rubbed on the wound caused by it (Ait Sadden, Ait Warain, Temsaman); and in Andjra [356] the wound is then cauterised with the end of a bamboo which has been set alight. The Ait Waryager apply to the wound a hot compress of bran of wheat soaked in water.

[854] [357] Pounded red ants mixed with milk are given to little children when they cry at night (Tangier), and a child who is in the habit of making water in bed is made to eat a little earth from an ant-hill and then to urinate on the hill (Ait Waryager).

[787] [359] Among the Ait Waryager a moth (dabassart) fluttering about a light is considered a good omen if it is white or red, but the reverse if it is black; in any case, however, the person who sees it would say, "If you bring with you good leave it here, if you bring with you evil take it away with you".

[361] An animal should not be killed unless it is either harmful or allowed to be eaten or otherwise useful to man or killed in hunting.

262 264 [362] When eggs are to be used as food it is in Morocco the custom for the person who breaks them to say, "In the name of God", or,

764 The dead person is said to be anxious to be buried as soon as possible and to "complain of his family" if it is not done. Among the Ait Waryager there is the [452] opposite belief: the departed is too fond of his old home to like to be hurried into the grave, though his people want to bury him quickly. The burial is among them postponed till the following day even if the death occurred shortly after mid-day, and it is said never to take place after 'asar.

[454] Among the Ait Waryager, also, the bier, after being carried out of the house by four men including some member of the family, is placed in the yard (azqaq), from which all the animals have been previously removed so as not to see or hear the dead person; it is believed that he is weeping and that animals can hear it, though men can not, and that they would become sorry if they heard it. The scribes recite the hezb yastabsiruna, contained in the fourth chapter of the Koran (suratu 'n-nisa'), and nobody is then allowed either to weep or talk. After the recitation all the people make fatha, one of the scribes asking God to be merciful to the dead person and to bestow his blessings on the living. Four persons take hold of the bier, and the women begin to cry. But if the departed was a bachelor or an unmarried girl one of the women, instead of crying, trills the zgarit, here called sriwriwen. Before the bier is carried out of the house a meal of meat and bread made of barley without yeast is served in the yard to the scribes and all others who are there on this occasion. But many persons do not like to partake of food served at a funeral, as such food is said to remain in the stomach for forty days.

[455] Everywhere it is considered meritorious to accompany a dead person to his grave; there is charity in every step—kull halfa b hasana. At Fez, Tangier, and other towns no women take part in the procession, and the same is very frequently the case in the country—for example, in Andjra and among the Bni 'Aros and other Arabic-speaking mountain tribes, among the Rifians of the Ait Waryager.

[456] In many other places the procession is headed by a band of scribes, and after them come the men carrying the corpse (Andjra, Bni 'Aros, Ulad Bu'aziz, Amanuz); but among the Ait Waryager the bearers go first, after them the scribes, and then the other men and boys.

164 In some country places it is believed that if an accident happens
797 to the bier on the way to the cemetery (Ulad Bu'aziz), or if the funeral

764 [787] procession stops (Ait Waryager), somebody else in the village will soon die. Among the Ait Waryager, when the procession passes a house, some water is thrown from it on the bier and the [457] men carrying it, in order to avert the pollution of death from the house.

On the arrival at the cemetery imadran [Ait Waryager], the bier is placed at the side of the grave andar [Ait Waryager], ander [Temsaman] [Temsaman], and the prayer for the dead is said, unless it has been already done at a mosque.

[458] The body is laid in the grave on its right side with the face turned towards Mecca, the shroud is opened at head and foot, other bandages are also untied, and in the case of a man the "turban" which has been drawn over the face is removed from it. Among the Ait Waryager and the Ait Temsaman the fqi fills his hand with earth and keeps it closed over the dead person's face, reciting in a low voice a chapter of the Koran, one of his own choice, and, still continuing the recitation, strews the earth on the face and on the shroud covering the other parts of the body; but if water from the well Zemzem is available he sprinkles the face and the shroud with the water instead of earth, and in such a case no recitation from the Koran is made.

Boards or flat stones—called in Arabic lahd and in Berber lalhud (Ait Sadden), a jah (Temsaman), ikfafn (Amanuz)—are placed across the ledges formed by the narrow trough, at the bottom of the grave, in which the body is lying, without touching it. Their number should be an odd one—three, five, seven, or nine, according to their size; if, for example, four were sufficient to cover the body, a small one would nevertheless be added in order to avoid the even number (Ait Sadden). Among the Ait Waryager seven boards are used, and they [459] believe that if this number were exceeded there would soon be another death.

Among the Ait Waryager water is poured on the grave either when closed or on the following morning; and if any water is left from the occasion when the body was washed, it is taken to the cemetery to be poured out together with the other water.

[460] An upright stone, or sometimes a board, is placed at the head of the grave, and very frequently another one at the foot; such a stone or board, or that at the head only, is called in Arabic l-meshad or s-sahed, "the witness", and in Berber ssahad (Aid Sadden), damenzwit (Ait Waryager), or tamenzust (Temsaman).